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although the work of the latter is not only not less, but generally even exceeds that of the former. Socialism will undoubtedly reject such differences of remuneration. . . . .” Individualism as opposed to socialism is characterized as a loose and unwarranted use of terms; they are not opposed; individualism is to be retained, even developed, under socialism.

The present socialistic movement is divided into three parts, (1) fighting in Parliament for legislative measures in favor of laborers, (2) in developing trade unions, (3) in promoting co-operation of every kind. In these three lines of activity is to be seen the hope of accomplishing ultimate socialism. Coöperative movements sow the seed, trades unions discipline the workmen. Socialism is clearly recognized as a class movement, the chief fighters being the proletariat. The author recognizes in the anarchists a class struggling to suppress exploitation of man by man, and though not professing anarchism he classifies anarchy as a species of socialism. The abrogation of the rights of inheritance, and a progressive tax on unearned increments will work the transition to socialism without oppressing the community.

The book is carefully written, the style good, the logic consistent. It is, however, clearly addressed to those who have already made an extended study of the subject.

B. H. HIBBARD.

*The New Social Democracy.* By J. H. HARLEY. (London: P. S. King and Son. 1911. Pp. xxvii, 245.)

“The world’s agog with the spirit of change,” and Mr. Harley has caught at least a part of the change spirit. Throughout his book he preaches change, improvement, progress, development, although he does not in all places concur with the methods now advocated for effecting social changes. While his purpose in writing the book is not altogether clear, the author has evidently set himself the task of challenging the worship of Marxian socialism, and, later, and more faint-heartedly, of erecting a new form of Social Democracy in its stead.

The spirit of socialism, he says, is widespread, and spreading wider every day. Socialism, however, like many other words, has many different meanings. “A learned man may give it an ugly name”—the learned man was Marx, and the ugly name was Scientific Socialism. A new concept truly—this socialistic economics of Marx, but so materialistic, so hopelessly dependent upon economic

law as to render it inadequate to meet the demands of the new order. Readers may not feel with the author in his last chapter that "society now stands revealed in all its complications." He has not succeeded in doing just that; no sane author could hope to do so much. He has, however, succeeded in showing that a great spirit of dissatisfaction has arisen within the ranks of the socialist party, and that Marxian economics is being continually discarded in favor of a new concept based upon social as well as economic data.

The last few chapters are devoted to a discussion of the new social democracy, and the changes that will create it. The author's changes will, he believes, come in the following order: (1) domestic; (2) economic; (3) religious; (4) artistic; (5) juristic; (6) political, and (7) rational. These institutions and concepts in their order will be reformed, through the establishment of a social democracy which will be "near the great heart of humanity." This "movement toward greater social equality" must be based upon forces broader than the economic ones. The movement must come, however, and come quickly. "Unless something is done, society will soon be shooting the rapids of Niagara." "Militarism must come to the end of its reign. There will never be an end of rivalry and competition, but it will be rivalry and competition in brotherhood and charity."

The statement of purpose contained in the introductory chapter is fair, but fully half of the material in the book might have been omitted without in the least detracting from its significance. For example, the author includes a prophetic article written by him in 1901, an inapt discussion of the social situation of England in 1910, a long and needlessly detailed description of the work of Anatole France and a like description of Proudhon. While he writes in the spirit of the times—here and there, almost eloquently—his work nevertheless makes an ineffectual attempt to focus the spirit of altruism.

Mr. Harley has not laid bare the forces of society, as he had hoped to do, because he has not thought upon them either clearly or fundamentally. As Ruskin says, in commenting on John Stuart Mill's *Principles*, "The only parts of his conclusions which are valid are those which do not follow from his premises." So, with the author, his conclusions, though interesting as expressing the view of a twentieth-century thinker, do not fulfill the promise of his introduction. They are neither broad enough to crystallize

the thought nor sufficiently fundamental to reform the spirit of the movement toward a New Democracy.

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SCOTT NEARING.

#### NEW BOOKS

BOIS, J. *Le socialisme et la conquête des paysans à travers les campagnes bourbonnaises.* (Paris: Rivière et Cie. 1911. Pp. 116. 1.50 fr.)

BRAIBANT, M. *Le socialisme et l'activité économique.* (Paris: F. Alcan. Pp. iv, 228. 5 fr.)

BRANDES, G. *Ferdinand Lassalle.* (New York: Macmillan. 1911. Pp. xi, 230. \$2.00.)

GABRIEL, R. *Des sociétés coöperatives de production. Etudes des difficultés d'ordre économique et juridique qui ont retardé leur développement, et des moyens propres à les favoriser.* (Paris: Crès. 1910. Pp. 195.)

GRANT, P. S. *Socialism and Christianity.* (New York: Brentano's. 1910. Pp. ix, 203. \$1.25.)

GRIGOROVICI, T. *Die Wertlehre bei Marx und Lasalle. Beitrag zur Geschichte eines wissenschaftlichen Missverständnisses.* (Vienna: I. Brand & Co. Pp. 95. 2.40 kr.)

JACKSON, E. *A study in democracy: being an account of the rise and progress of industrial coöperation in Bristol.* (Manchester: Co-operative Wholesale Society's Printing Works. 1911. Pp. xvi, 606. 2s. 6d.)

To be reviewed.

JAURES, J. *L'organisation socialiste de la France. L'armée nouvelle.* (Paris: J. Rouff et Cie. Pp. 700. 3.50 fr.)

MACDONALD, J. R. *The socialist movement.* Home University Library of Modern Knowledge. (New York: Henry Holt & Co. 1911. Pp. xiii, 241.)

To be reviewed.

MILHAUD, E. *L'action socialiste municipale.* (Paris: Rivière et Cie. 1911. 1.25 fr.)

NOEL, C. *Socialism in church history.* (Milwaukee: Young Churchman. 1911. Pp. xi, 284. \$1.75.)

PAYER, A. *La participation aux bénéfices. Etude historique, critique, et documentaire.* (Paris: Rivière et Cie. 1911. Pp. 104. 0.75 fr.)  
A study of profit-sharing in France.

SMITH, M. A. *Socialism in song; consisting of socialist hymns, songs, choruses, and recitations; original and selected.* (Commerce, Tex. 1911. Pp. 63. 25c.)

TUNZELMAN, G. W. DE. *The superstition called socialism.* (London: G. Allen. Pp. xxvi, 395. 5s.)

To be reviewed.